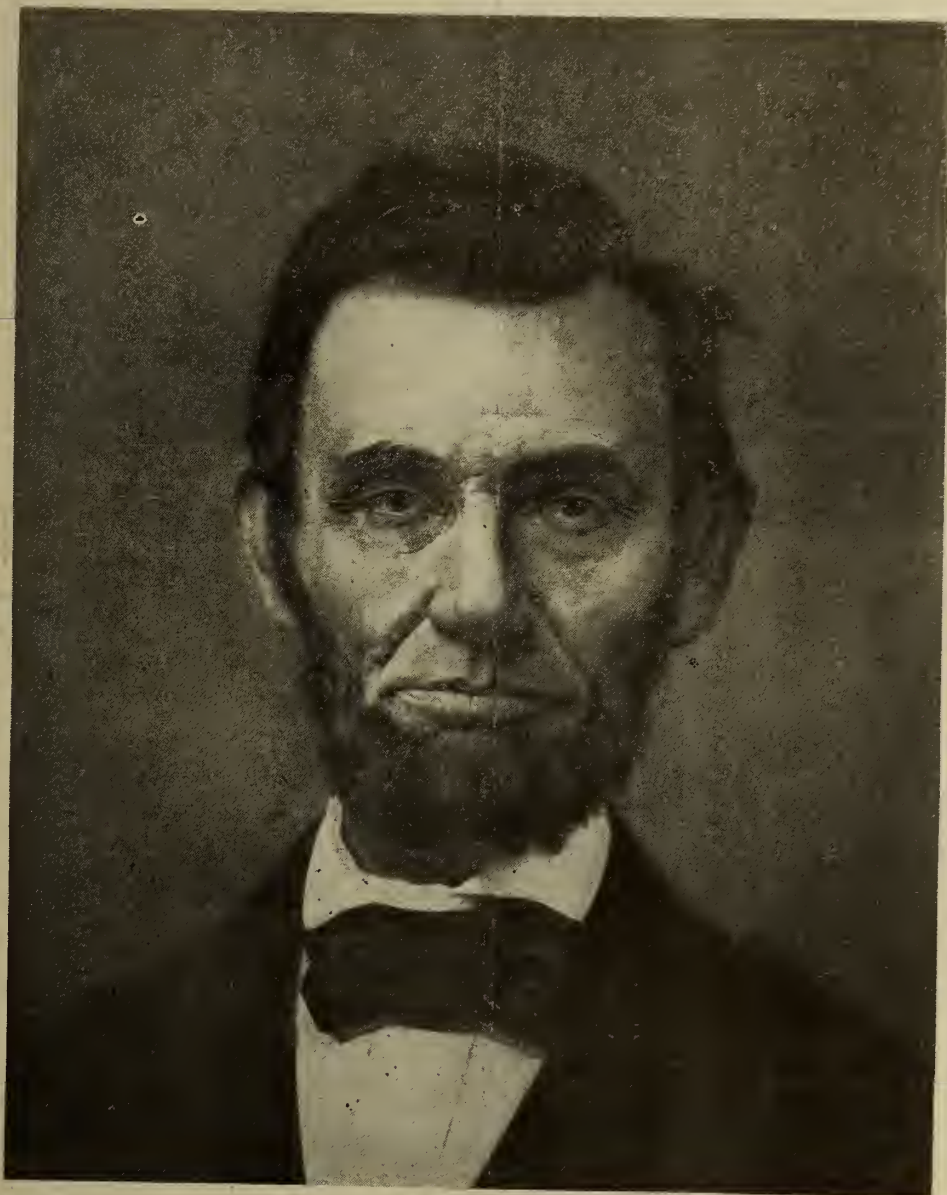


THE
CONGREGATIONALIST
and CHRISTIAN WORLD

LINCOLN NUMBER
6 FEBRUARY 1909



THE PILGRIM PRESS
BOSTON CHICAGO

AMERICAN MISSIONARY ASSOCIATION
NEW YORK BOSTON CHICAGO

1809 CENTENNIAL YEAR 1909

OF THE BIRTH OF

ABRAHAM LINCOLN

Lincoln Memorial Sunday
February 7, 1909

1909 marks the One Hundredth Birthday Anniversary of our martyred President. The American Missionary Association calls upon pastors of churches, officers of Sunday schools and other similar societies to keep

THE ONE HUNDREDTH ANNIVERSARY

Of the Birth of

ABRAHAM LINCOLN

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His interest in the Christian treatment of the Indian is a matter of history, and here again the Association has carried out his plans in Christian institutions and missions among these prairie people.

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and Christian World
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1909

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JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

FACTS

WHICH OCCASION AND WARRANT IT

Fact I. Congregational Churches are committed to missionary work in all parts of the world. This means responsibility already accepted.

Fact II. Congregational missionary work has had no enlargement whatever for the last fifteen years, while there has been good growth in every other way.

Fact III. Certain of the Congregational Missionary Societies have been obliged to incur debts in order to maintain work already in hand.

Fact IV. Congregationalists as a body have adopted an excellent Apportionment Plan,¹ which calls for \$2,000,000 yearly from living donors for the work of all seven Missionary Societies.

Fact V. To get this Apportionment Plan wisely and effectively in operation among Congregational Churches it is of first importance that all the Missionary Societies should be free from debt.

Fact VI. With all debts extinguished a thorough working of the Apportionment Plan is the best insurance against any more debt by any Missionary Society in the future.

HENCE THE CAMPAIGN

In view of these facts the Joint Missionary Campaign has been undertaken.

First the American Board, the Congregational Home Missionary Society and the American Missionary Association joined forces to provide for their aggregate debts. Then the scope of the campaign was enlarged by setting out to raise a fund nearly twice the total debts of the three Societies, that the other four Societies, the Church Building Society, the Education Society, the Sunday School and Publishing Society and the Board of Ministerial Relief, might participate and a strong send off be given to the Apportionment Plan by all seven Societies together.

AN AUSPICIOUS BEGINNING

The opening of the Campaign at St. Johnsbury, Vt., was highly gratifying. Attendance large. The morning meeting especially successful with 22 churches represented. Definite steps taken for working the Apportionment Plan. Such a meeting at 200 Congregational centers would be worth the whole effort of the Campaign.

The afternoon meeting with nearly 400 present was pronounced most inspiring.

The evening session, after the supper, was marked by interest both deep and tender, taking on the tone of a revival meeting.

Reports by the Financial Committee of subscriptions received will be given on this page, the first probably next week.

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NEW DETAILS NEXT WEEK

Lincoln and the Black Man

His Example an Incitement to the Race Today

By Booker T. Washington, LL. D.

Tuskegee, Ala.

[Booker Taliaferro Washington, born in Virginia about fifty years ago, graduated from Hampton Institute in 1875. He taught at this school until chosen by the state authorities to the principalship of Tuskegee Institute, which he has organized and made both famous and successful. He received the degree of A. M. from Harvard in 1896, and of LL. D. from Dartmouth in 1901. He has written several books, of which "Up from Slavery," the story of his own life, is perhaps best known.—EDITORS.]

The name of Lincoln first became known to me under peculiar circumstances. During the Civil War I was living with my mother on a remote plantation in the southwest corner of Virginia. Although the war was going on all around us, we seldom saw any of the soldiers either on the Federal or the Confederate side, but we heard the rumors of the war and occasionally felt the pressure of it. I remember distinctly seeing "Young Masser Billy" brought home dead from a battle near Culpepper, Va., "killed by Marse Linkum's soldiers." The sights and scenes that accompanied the bringing home and the burial of his body made a deep impression on my mind.

One morning sometime afterwards while I was lying sleeping on a bundle of rags in one corner of the kitchen, I was awakened before the break of day by seeing my mother bending over me and by hearing her pray that Abraham Lincoln and his soldiers might be successful and that she and I might some day be free. Thus it was that I heard the name of Lincoln in two very different con-

nections, and under circumstances that I never forgot.

The name of Lincoln, which I first learned under the circumstances I have referred to, always inspired me with a peculiar reverence which has not ceased with years since then. I do not think a year has gone by from that time until the present day that has not helped to emphasize in my mind the significance of this great man and his work.

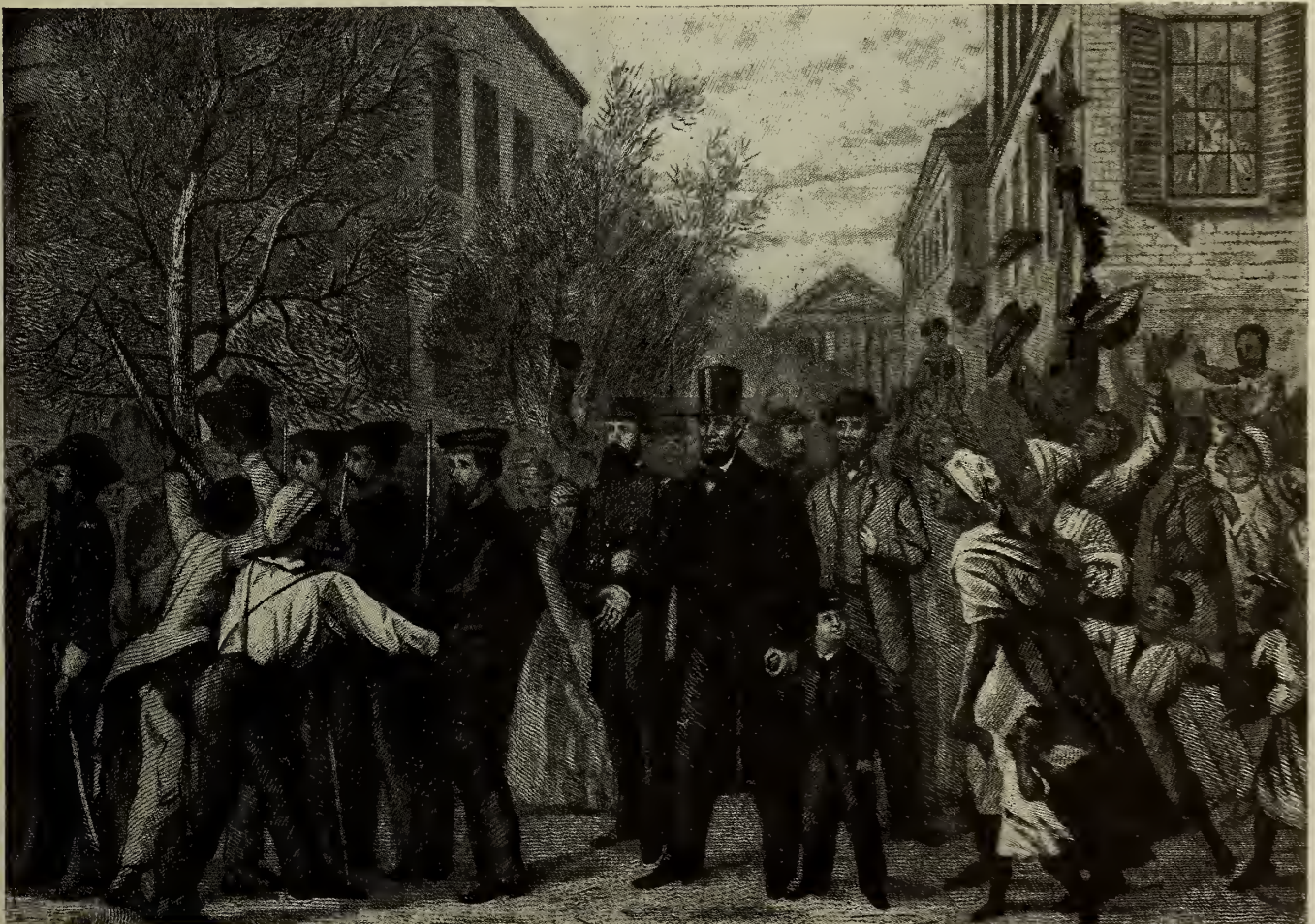
SLAVERY HARMFUL TO ALL THE PEOPLE

There was a time when I felt very bitter because of the wrongs which I felt the people of my race had suffered during slavery. I looked upon Lincoln as a special friend and emancipator of my race. But as I read deeper in the life of this man, I saw that the reason that led him to oppose slavery was not interest in any one class or race of people, but rather his interest in humanity. Lincoln saw that slavery was an injury to the South as it was an injury to the North; that it was perhaps a greater injury to the white man than it was to the black man. He saw that aside from its direct and positive injury it was a vast moral evil. He saw that the same arguments that were advanced for enslaving one class of people could be just as well advanced for enslaving some other portion of the people. In his second debate with Douglas, he said:

"Those arguments that are made that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow, what are these arguments? They are arguments that kings

have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of king-craft were of this class; they always bestrode the necks of the people, not that they wanted to do it, but because the people were better off for being ridden. That is their argument, and this argument of the judge is the same old serpent that says you work and I eat; you toil and I will enjoy the fruits of it. Turn it whatever way you will—whether it come from the mouth of a king, an excuse for enslaving the men of another race, it is all the same old serpent, and I hold that course of argumentation that is made for the purpose of convincing the public mind that we should not care about this, should be granted, it does not stop with the Negro. I should like to know if taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it, where will it stop? If one man says it does not mean a Negro, why not another say it does not mean some other man? If that declaration is not the truth, let us get the statute book, in which we find it, and tear it out!"

The signing of the emancipation proclamation was a great event, and yet it was but the symbol of another, still greater and more momentous. The same pen that gave freedom to four million African slaves struck the shackles from the souls of twenty-seven million free men. In any country, regardless of what its laws say, where people act upon the principle that the disadvantage of one man is the good of another, there slavery exists. Wherever in any coun-



Drawn by L. Hollis

LINCOLN ENTERING RICHMOND, APRIL 3, 1865

Courtesy of Chas. E. Goodspeed, Boston

try the people feel and act upon the principle that the happiness of all is dependent upon the welfare of the weakest, there freedom exists.

In abolishing slavery Lincoln proclaimed the fact that, even in the case of the humblest and weakest of mankind, the welfare of each is the good of all. In re-establishing in this country the principle that, at bottom, the interest of humanity and the individual are one, he freed men's souls from spiritual bondage; he freed them to mutual helpfulness. Henceforth, no man of any race, either in the North or in the South, need feel constrained to fear or hate his brother.

THE INSPIRATION OF HIS STRUGGLES

The Negro and all the people of this country owe a debt of gratitude to Lincoln, not merely for what he did to abolish physical slavery, but for what he did to give us moral freedom. But aside from what Lincoln did for this country, all men, no matter of what race or nation, owe a debt of gratitude to him, not merely for what he did as President of the United States, but what he did as a man. In his struggle upward from poverty and ignorance to a position of usefulness and power, he gave the world an example of what obscure and disadvantaged men can do. In fighting his battles against poverty and obscurity he has fought the battle of every other individual and race that is down and is struggling to get up. In raising himself he has raised somewhat the level of humanity. Today throughout the world because Lincoln lived, struggled and triumphed every boy who is in ignorance and in poverty, who is despised or discouraged, holds his head a little higher, his heart beats a little faster and his ambition to do something and be something is a little stronger because Lincoln blazed the way.

In speaking to members of my race in different parts of the country, I have sometimes tried to stimulate and encourage them by calling attention to what I sometimes refer to as "the advantages of their disadvantages." I sometimes tell them, for instance, that as long as slavery was to exist in this country, I am glad that I was at one time a slave. As long as slavery has been the lot of so many other members of my race, I am glad to have shared it and to have known what the experience was.

Lincoln, who met misfortune with serenity, who bore with patience the criticisms alike of enemies and friends, who turned aside calumny with a smile, and waged a great war without bitterness, is to my mind the highest example of the inspiration there is in identifying one's self with a great and serious problem.

There is a kind of education and a kind of discipline which does not touch the mind so much as it does the heart. It does not give us a positive knowledge, but it broadens our sympathies, it enables us to enter into the feelings and understand the struggles, the difficulties and the aspirations of people other and different from ourselves. In enabling us to understand men, it aids us to help them. This is the kind of education that Abraham Lincoln gained from the struggles of his early life and from the difficulties and perplexities of the great Civil War. It is the kind of education that an individual or a race is likely to get only in struggle and in difficulty.

The Negro race, like other races, is meeting difficulties and is getting its education from the struggle with them. In the effort to complete the work of emancipation which Lincoln began we must still make Lincoln our example and our leader; we must, as he did, learn to convert our disadvantages into advantages and make of our difficulties a moral discipline.

THE NEGRO'S SPLENDID CHANCE

In his struggle to rise from slavery the Negro is fighting, not merely his own battle, but the battle of humanity; but in order to win in this struggle my race must, like Lincoln, have the courage to refuse to hate others because it is misunderstood or abused. We must remember that no one can degrade us except ourselves, and that if we are worthy no influence can defeat us. Like other races, we will often meet difficulties, often be sorely tried and tempted, but we must keep in mind that freedom, in the broadest and highest sense, has never been a bequest, it has been a conquest. In the final test the success of any race will be in proportion to the service that it renders to the world. In the long run, the badge of service is the badge of sovereignty.

In the old songs of freedom which were

A Letter of Lincoln to a Bereaved Mother

EXECUTIVE MANSION, WASHINGTON, Nov. 21, 1864
To Mrs. Bixby, Boston, Mass.

Dear Madam: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,
ABRAHAM LINCOLN.

This letter is quoted by Dr. W. J. Dawson in his recently published volume, "The Great English Letter Writers," as an example of one of the finest to be found in any literature. He declares that he can never read it without emotion. Concerning it also Richard Watson Gilder says in the current *Century*, "It moves the hearts of generation after generation."

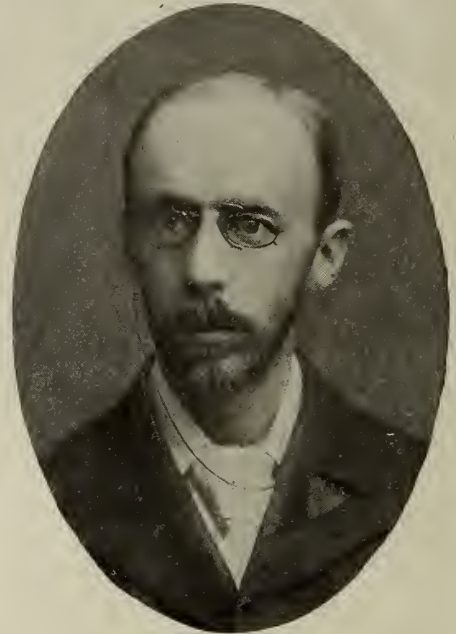
sung by the slaves upon the plantations before the war the freedom referred to was that which comes with death, and puts an end forever to labor. When the war broke out these freedom songs were sung with greater enthusiasm by the slaves, and the words came to have for them a more literal meaning. The slaves no longer dreamed of a freedom in a beautiful place on the other side of the moon, where there would be no work and no sorrow, but they thought of a freedom here on earth. In this way it came about that they associated the name of their Emancipator with the name of their Saviour, and Lincoln came to be looked upon as a sort of a Messiah.

While I would not express my own feelings with regard to Lincoln in just the same terms in which some of the old slaves did, yet it seems to me the way I think of them is essentially the same. He is not only the Emancipator of my race, but he is also, it seems to me, the great moral leader whose life we should seek to imitate. My word to my own people upon the occasion of the anniversary of Lincoln's birth is this:

"If, Lincoln, living, gave to us physical freedom, let the memory and example of Lincoln, dead, preserve to us our spiritual freedom, a freedom which constrains us to hate no one and permits us to love every one."

Principal Fairbairn's Successor

The principalship of Mansfield Theological College at Oxford is in the first rank of positions held by English Congregationalists. Dr. Fairbairn has held that place since the time the college was established, and his



REV. W. B. SELBIE

great ability as a scholar, teacher and preacher has given constantly increasing influence to the college in its relations with the university and in its service to Congregationalism. His resignation last summer, to take effect next Easter at the age of threescore and ten, laid on the college council a difficult task. Prof. George Adam Smith, President W. Douglas Mackenzie of Hartford, Prof. Edward C. Moore of Harvard and Rev. W. B. Selbie, have been most prominently in the minds of the committee for several months. Mr. Selbie has been invited to take the position, and he will probably accept it. The choice appears to be unanimously approved. Mr. Selbie is an Oxford graduate and was one of the earliest students of Mansfield, where also he was for two years a lecturer on the Old Testament. He was twelve years the pastor of Highgate Congregational Church, London, and then in 1902 succeeded Dr. Forsythe at Emmanuel Church, Cambridge. Many undergraduates of the university and students of the two women's colleges, Newnham and Girton, worship in Mr. Selbie's church. Besides his pastoral work, he has lectured at Cheshunt, a Congregational theological school in Cambridge, and has edited the *British Congregationalist* for the last nine years. As a theologian he is a conservative scholar, with reverent and open mind. His teaching, as indicated by a handbook he has written on "The Life and Teaching of Jesus Christ," is that there was in him "something greater than our ordinary human nature," which "did not lift him out of the human category." Mr. Selbie regards the Virgin Birth as an open question, and inclines to the primitive tradition of a spiritual rather than a physical resuscitation of Jesus at his resurrection. At forty-six years of age Mr. Selbie has the most important work of his life before him. The *British Weekly* says of him, "Familiar alike with Oxford ways and with church life in the land, he will bring to his high position tact, wisdom, thoughtfulness, very competent learning, unwearied industry, and an invincible attachment to the great verities of the faith."

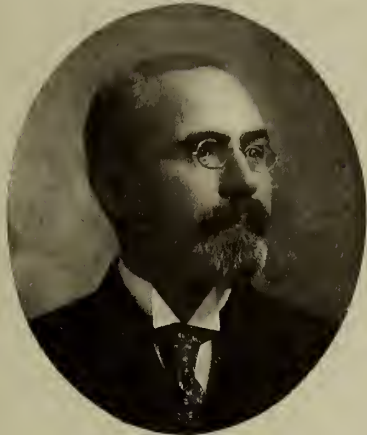
The Unfulfilled Ideals of Lincoln

Three Goals Dear to His Heart, Yet Unreached

By Samuel C. Mitchell, LL. D.

President of the University of South Carolina

[Dr. Mitchell has recently been chosen to the presidency of South Carolina University. For the last thirteen years he had been professor of history in Richmond College and this winter is teaching at Brown University. He was born in Mississippi in 1864, and



PRES. S. C. MITCHELL

married a daughter of the late Dr. J. A. Broadus, so well known in Sunday school circles. Dr. Mitchell is a prominent Baptist, and during his residence in Richmond has taken active part in civic affairs, being president of the Anti-Saloon League of Virginia for several years. He was also for a time associate editor of the *Religious Herald*.—EDITORS.]

I have often heard my mother recount how the news of the assassination of Lincoln was received by her in Memphis, Tenn., where the family had been living for many years prior to the outbreak of the war. When

that city had been seized by Grant, my father's home became the headquarters of the commanding Federal general, and my mother, with several small children, refuged in Mississippi. Just at the close of the dreadful struggle, my mother managed to get back to Memphis and, after much difficulty, recovered possession of her home. It was a few days after this event that the report of Lincoln's assassination reached Memphis, and the general in command ordered that every house in the city be at once draped in mourning, as a mark of respect to the memory of the slain President. This my mother failed, indeed refused, to do, wrought up as she was by the harassments of the past four years and by the continued absence of my father with Forrest's troops. About two o'clock that afternoon a Federal officer appeared at her door and declared that if the house was not put in mourning within a certain number of hours it would be confiscated. Only in obedience to this stern order did my mother consent to tear up an old black calico dress and hang out a few streamers from the windows above.

This incident no doubt fairly portrays the general feeling in the South at that time in regard to Lincoln. I am happy to record that my mother came later to take a different view of the character and work of the martyred President, admiring him for what he was in himself and understanding how great a loss the South suffered in his untimely taking off.

LINCOLN'S INDEBTEDNESS TO THE REGION WHERE HE WAS BORN

The career of Abraham Lincoln can hardly be understood without a knowledge of the structural "Ordinance of 1787," that swan-

song of the congress of the old Confederation, which forbade slavery in the Northwest territory. The path-breaking idea of excluding slavery from the national domain between the Alleghenies and the Mississippi originated with Thomas Jefferson, and had been embodied by him in his first draft of the ordinance for the governance of that territory. This wise provision, which would have shut up slavery between the mountains and the sea in the South Atlantic States and caused it naturally to be sloughed off in due course of time, was defeated by the vote of a single individual. This is perhaps the most signal instance of how our country has suffered more from the leaders' lack of ability to think straight than from their moral obliquity, as Dr. Henry S. Pritchett would say. At any rate, such a prohibition of slavery from the lands north of the Ohio River became effective three years later, thanks to the statesmanship of a New England preacher, Manasseh Cutler.

How decisive were the effects of this liberal measure! It changed the center of gravity in our political system. If the original thirteen states made the Union, certainly the Union made these Western states, carved as they were out of national territory and endowed with statehood by act of Congress. If the old states were the mothers of the American Republic, these new commonwealths were assuredly the daughters of the Nation, bound to it forever by ties of filial affection.

Another important political effect was that the Northwest attracted by its freedom and universal education millions of hardy immigrants from Europe, who in reaching our shores felt loyalty only to the American Union, not even knowing, perhaps, the



Kindness of Mr. Ernst Perabo

LINCOLN'S BIRTHPLACE

names of the several states, much less regarding them as sovereign entities. The Illinois country became also a veritable land of Canaan to many of the "poor whites" of the South, seeking to escape from their joyless lot in the midst of black slaves. In the old social order in the South, the mass of plain white people were ground between the upper and nether millstones of aristocracy and African servitude.

Among the families of poor whites that thus sought refuge in the land of promise beyond the banks of the Ohio was Lincoln's, destined by that act to furnish in the crisis of the Nation's history a leader who, in his own experience, had tested life on both sides the line. Out of instincts deeper than reason, he knew that this Republic could not endure half free and half slave. His divinely ordered career became naturally the golden clasp of the Union. Lincoln's spiral line of ascent from the lowly hut of the unprivileged whites in the South through the expansive opportunity of the Northwest country to the outlook of political unity and liberty which he attained epitomizes the evolution of the creative century which he adorned. Considering, then, the import of the famous ordinance prohibiting slavery in the Northwest, is there much wonder that out of that favored land, dedicated to freedom from the beginning, should spring both the civil and military champions of liberty and nationality, Lincoln and Grant?

In this connection it is also worthy of note that in the final struggle with slavery the Republic called in immediate succession to the office of Chief Executive two children of the poor white class in the South, Abraham Lincoln and Andrew Johnson. Worse in some respects than the lot of the African slave was the condition of these disadvantaged native Americans. In Lincoln and Johnson they had their innings. Helper's "Impending Crisis," that pathetic cry of an insurgent thinker of this class in North Carolina in 1859, was working out its mission of democratizing labor, learning and political power in all sections of America.

This solemn and instructive day that marks the anniversary of the birth of Abraham Lincoln a century ago should nerve all Americans to take up with fresh courage the three unfulfilled tasks that engrossed his thought, and for which chiefly he would have desired to live longer. What were these incomplete undertakings of his?

THE UPLIFTING OF THE WHITES

First, is the uplifting of the masses of plain white people in the South, to whom Lincoln belonged. "God must love the common people, because he made so many of them." Such a sentence, so full of the milk of human kindness, bespeaks his individual history as well as betrays his unflinching affection for his kith and kin in their lowly estate. Four millions of native American stock are skulking yonder in the passes of the Appalachian chain, with mental horizons no broader than their narrow valleys, and all unconscious of social efficiency—"our contemporary ancestors." In the remote rural districts they lead joyless lives upon thin patches of soil, or they have been swept by the thousand about the newly built cotton mill, where child labor brings its train of social ills. Proofs abound that these people do not lack capacity, but opportunity. The school opens to them the door to life. If we love Lincoln, let us serve this humble folk, of whose native worth he is an inspiring example.

THE EDUCATION OF THE BLACKS

Second, is the training of the Negroes for life under conditions of freedom. Slavery was only one stage in the continuous process of racial adjustment which is going on in the South. There was never a greater mis-

take than to suppose that the abolition of slavery was the end of the Negro problem. It is truer to regard emancipation as marking the beginning of that problem in its most baffling aspects. If Lincoln had lived to fill out the span allotted to his contemporary in birth, Gladstone, his mightiest achievement would probably have been in efforts to train these millions of former slaves in the basal lessons of responsible life, such as the habit of thrift, skill in work, love of home, obedience to law, kindly feeling for one's neighbor, and, in a word, character.

In the alembic of the school, can the nature of the Negro be transmuted into the character of the citizen? I believe firmly that it can. The school must be nicely adapted to this specific racial purpose. If results thus far do not satisfy you, fault is to be found, not with the principle or efficacy of training to attain this end, but rather with the kind of school which has been used. If the school we inherited from the English does not do the work needed for the Negro, let us experiment until we find the exact discipline that will yield the moral results demanded in his case. Human nature is too elastic and susceptible to right education for me to despair of the Negro's ability to rise in the scale of economic efficiency and moral reliability.

This stern necessity of discovering the best method of fitting the Negro for freedom is a commanding challenge to the constructive energies of modern educators. It is because Hampton and Tuskegee have manfully addressed themselves to this knotty question that they merit the attention of the American people. If we love Lincoln, let us serve the black people whom he set free by moralizing them for the daily duties of life. Universal education is a surer test of democracy than universal suffrage. According to the strict ethics of democracy, quality of citizen-

ship is more necessary than equality among citizens. Let us energize reason and conscience to do their perfect work in every American, and politics will take care of itself.

NATIONAL RECONCILIATION

Thirdly, the task of reconciliation between the rent sections of our common country was what lay heaviest upon Lincoln's heart when he breathed his last. Greater than his genial gift in soothing party friction, greater than that rare commingling of strength and gentleness in his large nature, greater than his homely humor that kept sorrow from breaking his tense heart, greater than his clear vision of the central issues at stake in that juncture of affairs, greater than the patience shown in the solitude of his majestic spirit in that terrible crisis into which destiny had thrust him, greater than his faith in eternal principles of justice and humanity, was his divine spirit of forgiveness. That was the Christ-like touch in Lincoln's life.

As regards the perpetuity of the Union and the freedom of the slaves, Lincoln's untimely death did not leave his work fragmentary. The main thing that was left undone by his sudden death was the fact that the North and South remained unreconciled. Singularly fitted was he to conduct the war; but still rarer ability had he to add reconciliation to peace between the two sections. This supernal achievement suffered shipwreck in his overthrow. Lincoln and Lee, unlike in so many respects, and the forefront of the opposite sides in that fratricidal struggle, were yet absolutely one in their passionate eagerness to bring about reconciliation for their country. If we love Lincoln, let us try to serve the cause of national conciliation which he cherished as dearer than life.

Lincoln's Conquest of England

By Rev. J. Morgan Gibbon, London

For this article see ENGLAND in

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[When Mr. Gibbon attended the Portland meeting of our National Council in 1901, as delegate from England, his charming personality and his effective platform utterances won many friends. He was brought up in the Church of England, but became a Non-conformist at the age of fifteen. His early

The year 1809 was generous from January to December. It gave Poe and Tennyson to literature; Chopin and Mendelssohn to music; Darwin to science; Gladstone and Lincoln to politics. If the history of humanity be at bottom the history of its great souls, the immense difference between the world as it was in 1809 and as it is today is due in no small measure to the words and work of the cradle-mates of a hundred years ago, now at rest in graves made sacred by their dust.

Earth's immortalities we know are precarious, our laurels are deciduous. We have not access to the true amaranth. *Tempus edax rerum*—time's envious tooth will doubtless nibble at these fames, and perhaps wholly devour some. Though one ventures to think that something of Tennyson will always live, and that the great musicians are secure as long as the song of the nightingale and the lark hold their place in the ear. Till men cease to think Darwin cannot be forgotten, though one hopes he will be superseded; and Liberty herself will feed and trim the lamp of Lincoln's fame while rivers run to the sea, and shadows move on the hills.

THE TRANSFORMATION OF ENGLISH OPINION

Lincoln's capture of England is complete. It is so complete that it is hard to realize the mental obtuseness and moral obliquity of those who in England were ever blind to his worth and deaf to his appeal. England ought to have recognized this man at sight. She of all the nations should have greeted



REV. J. MORGAN GIBBON
London

pastoral labors were in Wales; in 1835 he went to Highgate, North London, and a few years later to his present pastorate at Stamford Hill, a growing suburb northeast of London. He is one of the ablest preachers in London, and a frequent writer for periodicals. His published books have had a large circulation.—EDITORS.]

him. But in the fifties and early sixties she did not do so. There had been men in England who would have known him at a glance as one of the great diocese.

First among them place Oliver Cromwell, "our chief of men," as Milton called him, and the phrase from such a pen is coronation. Cromwell, whose circle of culture closely coincided with Lincoln, and who had a deep inbred melancholy and indulged in strange outbursts of horseplay to relieve the tension of his soul; he would have recognized a fellow-Olympian. The Latin secretary, who loved liberty before all things and held it cheap at any price, might, like others, have demurred to the jests and the stories, but he would have seen the flame above the smoke.

Of all our kings I can think of no one who would have understood the President except William of Orange. Among our politicians Wilberforce, of course, would have hailed him, and equally of course Edmund Burke.

Nor must Johnson be overlooked, "whose violent prejudices against our West Indian and American settlers appeared whenever there was opportunity." Says Boswell, "When in company with some very great men at Oxford, his toast was 'Here's to the next insurrection of Negroes in the West Indies.'" Assuredly Samuel Johnson and Abraham Lincoln would have "clubbed" well together.

One function of a great man is to test and probe the soul of his time. He goes on his way like a living touchstone. He forces original sin in good men to the surface, and alas! Lincoln came when our light was low, and he found us out. Our religion was timid and letter-bound. Evangelicalism was running to seed and the new vision had not dawned. The mass of English people were early deceived because they were willing to be deceived. The press was tuned and news was doctored. All sorts of false signals were flown.

The North meant protection, the South free trade. With Cobden and Bright openly and ardently championing the North, that lie ought to have fallen still-born. But it had a plausible sound, and besides it promised cheap cotton. So it had a vogue. "The North means Union, the South Independence," said the *Times*, and a liberty-loving people believed and cheered that lie. "Slavery," said the *Saturday Review*, "is but a surface question in American politics"; thereupon multitudes concluded that two halves of a great people had gone to war about a point of law, and when you looked to England for sympathy you found coldness and her applause derision.

Even our greatest were found to be less good than we thought, and our best less good than they should have been—Kingsley, Ruskin, Gladstone, Carlyle!

In Kingsley's and Gladstone's case a bad heredity accounts for something. Both came

of a slave-owning stock. Ruskin had already become an echo of Carlyle. But Carlyle himself the worshiper of heroes, the vindicator of Cromwell, the eloquent denouncer of shams, the prophet of righteousness, how shall we account for his defection? Well, truth must out. The crisis showed that Carlyle had taken to cant, even while thundering against it. "These are but opinions to Carlyle," said his wife to Margaret Fuller.

The pity of it! A great day of the Lord was breaking, and our most prominent preacher of truth and earnestness was found playing with opinions like a juggler with colored balls.

To him the Negro was a figure of fun. "I never thought the rights of Negroes much worth discussing in any form." Quite so;

changed sides. "The last enemy that shall be abolished is Death." "Now he belongs to the ages."

In England today, in the world of 1909, few names stand higher, few names are dearer than Lincoln's.

Some By-Products of Lincoln's Career

BY ELLA GILBERT IVES

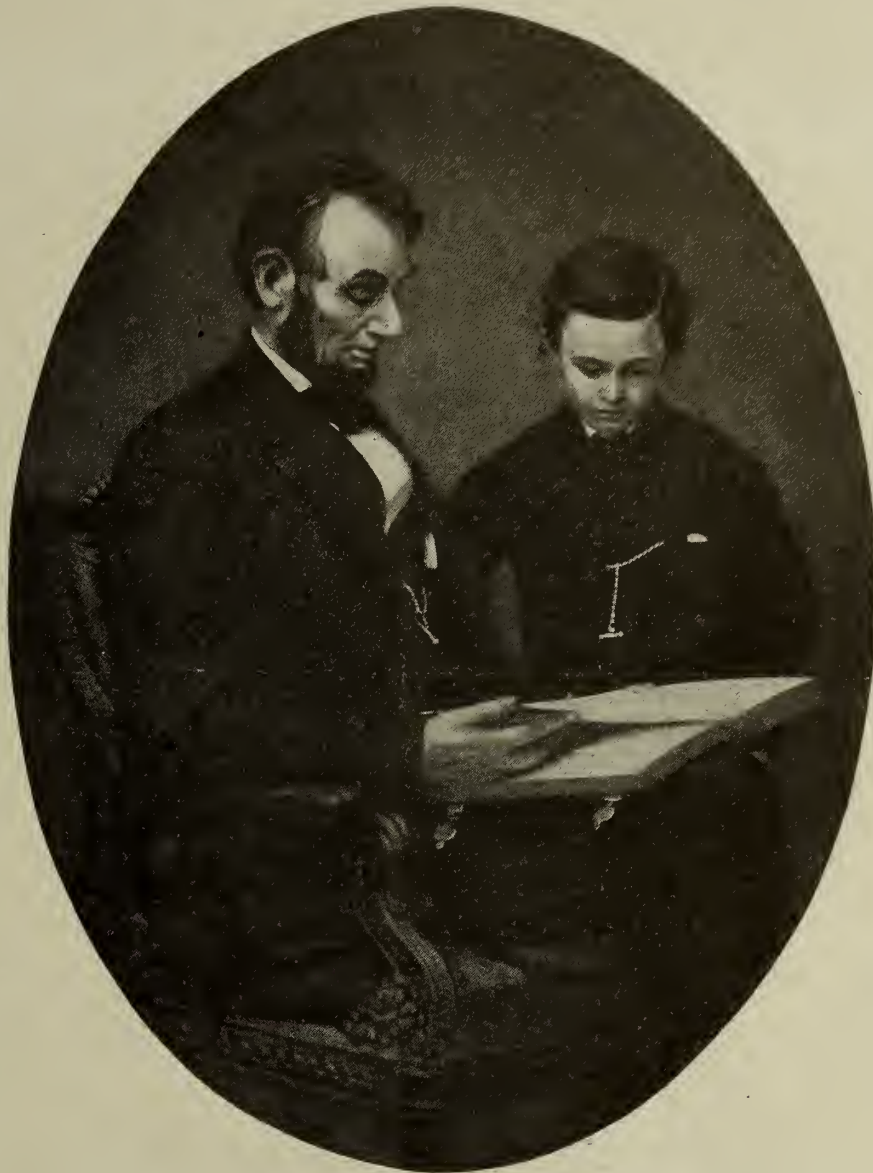
In the industrial world a by-product sometimes proves more remunerative than the main one. May it not be true of a great career that its collaterals are of more value to mankind than its direct issues? What Abraham Lincoln did, though mighty and far-reaching, possibly counts for less than what he was. In the atmosphere of his great life certain seeds have germinated.

First, a new and simplified standard of eloquence. When Edward Everett, the silver-tongued, made his ornate address at Gettysburg, and was supplemented by Lincoln in a speech of two hundred and thirty-six words, he was unconsciously sounding the knell of the old oratory. Lincoln's colorless style, as limpid as clear water, was so transparent a medium for his thought that it attracted no attention at the moment; but it flows on to generations yet unborn. In numberless schoolrooms, year by year, that living spring filters into the blood and strengthens the fiber of countless children, who "highly resolve that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

When Horace Greeley, in the *New York Tribune*, addressed to Lincoln a dictatorial demand for an immediate emancipation proclamation, and drew out the immortal reply,

he was an instrument of fate in setting afloat upon the sea of time another brief document that for lucidity, terseness and weight has no parallel, unless in Lincoln's own utterances. If there be those still who differ from Lincoln in his policy for "saving the Union in the shortest way, under the Constitution," at least there can be none who mistake his attitude, impugn his motive, question his purpose or deny to his statement of these, supreme perspicuity and naked strength.

When Mr. Seward, secretary of state, submitted to Lincoln models for a closing paragraph to the re-elected President's inaugural address, he, too, furnished a foil for the now famous closing words of that document. Yet, such the foolishness of wisdom, that contemporary judgment with a sneer pronounced it "homespun language." Home-spun! thank Heaven, at last a diction that is



From Engraving by A. B. Walter

Courtesy of Chas. E. Goodspeed, Boston

LINCOLN AND HIS SON "TAD"

but the Negro was other than he seemed, and "Inasmuch as ye have not done it unto one of the least," is a Scripture that cannot be broken. Like Gladstone, he repented. But the opportunity had passed, never to recur, and the foolish wounding words remain.

Meanwhile the stars in their courses were fighting for Lincoln. Events drew on at a stride. The two wishes nearest his heart, Union and Emancipation, proved to be one and the same thing. Policy and principle met together, opportunity and duty kissed each other. The hour of destiny struck, and he heard it as clearly as men hear the noon-day gun. He gave the word that made the slave free, and the Union indissoluble.

The work was safe, but the worker was within range, and the fatal ally of a lost cause fired its cowardly shot. "O Captain, my Captain!" But the stars had not

homespun! "Nothing of Europe here"—as Lowell said of the man; but something all our own, grown in the rich, dark loam of the West, where bloom the fairest lilies. Homely, audacious, nude, the language of this hackwoodsman; but the power, the pathos, the humor, gripping one as with live tentacles, that characterize many of his sentences! One of them, a campaign document in eleven words, illustrates the picturesque quality of Lincoln's every-day speech. Instrumental, too, in his re-election was the saying, "It is never best to swap horses in crossing a stream."

This is one of many aphorisms contributed by Lincoln to our speech in the making. In the use of homely but clean anecdote to lodge a truth in the mind, he also worked a new vein in American soil, and minted coin still current among the people. But Lincoln's sense of the fitness of things was keen and trustworthy. In supreme moments, at crises of speech, when his great frame seemed to broaden, and his plain face glowed with inner light, he rose to heights where sublime convictions were stated in noble words.

Lincoln's colloquial style, sparkling with story, and the severely simple diction of his studied speech, were the outcome of his dual nature. In him extremes met and furnished a new type of man. The world had never seen, has never seen, his like: a strangely rude and even gawky type of hero, as described by his own unflattering pen; one who wouldn't "fix up" to have his picture taken, because it wouldn't be a likeness. Lincoln's exterior is familiar to every one. Who has not gazed with awe into those cavernous eyes, that more and more, as time deepened them, withdrew their world gaze and looked within for "the one friend left down inside"—an inviolate conscience? The time has gone by when Lincoln's uncouth shell could move a smile. A Healy, a St. Gaudens, have so wrought his soul into paint and bronze that the body has ceased to be its hiding place and become its open window.

Lincoln set a new valuation on the common people. He knew them, believed in them, loved them; and they "heard him gladly." When his tragic death had melted the seething nation in a white heat of love and patriotism, it slowly cooled into a new crystal—a democracy in deed as in name. Henceforth the people bore a new status of dignity and power—the people from whose bosom their deliverer had sprung. For Lincoln freed not only the slave, but his owner; not only the black man, but the white man, North and South.

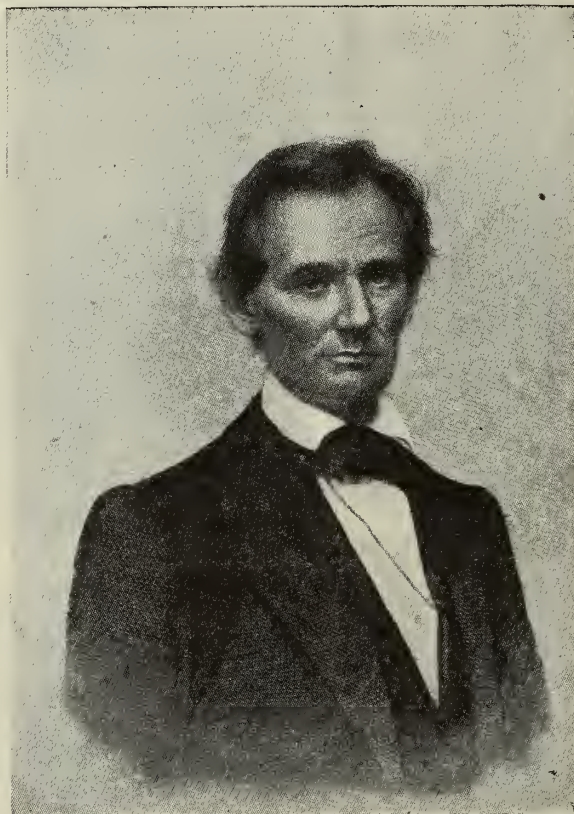
Lincoln took the people into his confidence. He set the pace for all would-be-leaders of the masses—abreast of the foremost and within hearing of the rear. And this nearness, friendliness, comradeship, won the hearts of the plain people for all time.

A new kind of fiction is also growing up. The novel of democracy is evolving, and Lincoln in "The Crisis" steps upon the stage. The short story, too, takes him for its hero, and puts in a new setting the shining jewel of a character that ages will but polish to brighter luster.

But the Lincoln of novel and of story has higher uses yet to serve, in the new national drama yet-to-be. It lies in germ in Walt Whitman's sketch of Lincoln's Death—so powerful that a young girl listening to it from her teacher's lips grew faint and colorless.

That the people are being mightily moved by this new ideal of character and conduct is evident from the vast multiplication of lives and portraits of Lincoln. Trained in-

tellects employ the scientific method of research and analysis. The result is a new standard of biography, as honest and sincere as the theme it handles. All the material for the culminating act of a great tragedy is here; nor is it crude material, but selected with the skill of a master builder—one too near his edifice to shape it into the enduring form of verse. Whitman has given us the greatest prose yet written on Lincoln's "heroic-eminent life and heroic-eminent death." He saw the potentialities of that dramatic figure in its dramatic setting—the august period of the Civil War—and he threw down the gauntlet to the coming poet. It lies there still, hut it can afford to bide its time; for, in Whitman's great words, "Dear to the Muse—thrice dear to Nationality—to the whole human race—precious to this Union—precious to Democracy—unspeakably and forever precious—their first great Martyr Chief."



Courtesy of The Bookman, New York
ABRAHAM LINCOLN ABOUT 1860

The Religion of Abraham Lincoln

BY LAURISTON BULLARD

"I wish to say, deliberately, after reading many lives of Lincoln and trying to understand the history of the Civil War, that in my opinion the Union could not have been restored without the unseen, but none the less real, power that came to the nation through Lincoln's belief in God and confidence in his moral government of the world."

The writer well remembers the tingle of surprise with which he read these words for the first time. They were spoken by Jacob Gould Schurmann, president of Cornell University, in an address on Scientific Agnosticism, delivered on Nov. 13, 1895. Near the close of the lecture the speaker drew a contrast between the "two greatest names of the nineteenth century, Darwin, the man of science, and Lincoln, the man of action," and went on to discuss "the faith that thrilled in every drop of Lincoln's blood."

Mrs. Lincoln once said that Mr. Lincoln was "not a technical Christian." In his youth he was a student of Thomas Paine, Volney and Voltaire. His environment was responsible for his early attitude of hostility

toward the churches. He was influenced by atheist associates upon the one hand and upon the other he found himself unable to accept the jot and tittle of the elaborate creedal statements of which current orthodoxy made religion to consist. When a young man he wrote an essay against Christianity which a wise friend threw into the fire. All his life he had mental reservations about the complicated theological systems which were debated vigorously around him. He never became a member of the church. There does not seem to be an instance in all his writings in which the word "Jesus" occurs, or any other of the terms commonly applied to the Christ.

But Abraham Lincoln, nevertheless, was religious to the core, and after one has examined the published papers and the various biographies of the sixteenth President, he indorses the words of Mr. Schurmann. None of our Presidents has shown such trust in God nor referred so frequently in official documents to the value of prayer and the certainty of the superintendence of Providence.

The message he sent his dying father was that of trust in "a merciful Maker, who notes the fall of the sparrow and numbers the hairs of our heads," and of confidence in a hereafter where there will be "a joyous meeting with loved ones gone before." His memory was stored with Scripture. He consulted and quoted the Bible as freely as Blackstone. After 1845 it was a rare thing for him to make an address without at least one allusion to the sacred volume. Long before he was President, at the annual meeting of the Bible Society in Springfield, Ill., Mr. Lincoln made an address the purpose of which was to urge that a copy of the Bible should be placed in every home in the state. He assiduously practiced the outward forms of religion. In Springfield for many years he was a regular attendant at the First Presbyterian Church, one of whose pastors he later made consul at Glasgow, and in Washington he worshiped in what is now the New York Avenue Presbyterian Church, and the pastor, Rev. Phineas T. Gurley, became his personal friend.

The prayers of the devout in his behalf were invoked by Mr. Lincoln hundreds of times. In every one of the series of addresses which marked

his journey in 1861 from the old home in Illinois to the new one in Washington, at Springfield, when he said farewell, at Columbus, Buffalo, Albany, New York, Newark, Philadelphia and a score of other cities, he made pleas for the prayers of the people. To the Evangelical Lutherans, a deputation from whom called upon him in 1862, he said: "In taking up the sword this government declared that it placed its whole dependence upon the favor of God. I now, humbly and reverently, in your presence, reiterate the acknowledgment of that dependence." Later in the same year he concluded a reply to a deputation from all the religious denominations of Chicago, which had asked him to issue an emancipation proclamation thus: "Whatever appears to be God's will I will do it." Similar testimonies might be quoted from a large number of addresses to religious and other bodies and from his letters to individuals. One citation from these letters must suffice: upon Jan. 5, 1863, he wrote two of his friends, "I am conscious of no desire for my country's welfare that is not in consonance with His will, and of no plan upon which we may not ask His blessing.

There is abundant evidence that Mr. Lincoln was a man of prayer. While in the

White House it was his habit to spend a quiet hour with God each day, and his prayers at the times of great national crises are well known. Generals Rustling and Sickles vouched for the story of his wrestling in prayer while the battle of Gettysburg was being fought.

Lincoln outgrew the skepticism which was in part a protest against the uncharitable narrowness of the dogmatism of the West of his boyhood, and he came in time to hold views of God which have been disavowed by many of the orthodox churchmen of today. But he never got to the point where he was able to affirm without mental qualification the creeds of the churches. Once he said, and it is one of the most familiar of his

sayings, "When any church will inscribe over its altars as its sole qualification for membership the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord, thy God, with all thy heart and soul and mind, and thy neighbor as thyself,' that church will I join with all my heart and soul."

As the war progressed Mr. Lincoln learned to lean more and more heavily upon the divine arm and to see more and more clearly in the unfoldings of events the mysterious movements of God, and at length he came to think of himself, as we think of him today, as an implement in the hands of the Sovereign of the universe. He avowed that belief in conversation with Rev. Byron Sunder-

land, and it is implied in many of his public addresses. Out of that confidence in the righteousness of the cause of the North as the cause of a righteous God, and out of his daily companionship with that God in prayer, came the devotion and vision that saved the Nation.

There were churches in 1865 whose doors would have opened for a man who had no formulated theological system, but who loved and depended upon God, and expressed his dependence and love as did Mr. Lincoln, and there are a multitude of churches today whose doors swing wide for any man whose religion is a living reality expressed in action and life rather than in the affirmation of a theology.

The Chapman Campaign in Boston

Aspects of the First Few Days of Effort

The fight is on. After weeks of agitation and provision, the church forces of Boston have united with the Chapman-Alexander corps in an attack upon the city's indifferent and unchurched. Two dozen outposts and a central base of operations describe the scope of the battle area; and among the twenty-five division leaders are eleven Congregationalists. The first meetings were held on the evening of Jan. 26 in these outlying groups, and the following noon, Dr. Chapman and Mr. Alexander began the central meetings with a muster mass meeting in Tremont Temple. Up to the time of going to press, the interest aroused by the simultaneous method has shown no signs of flagging. The attendance appears to be gradually increasing, showing in the districts from 600 to 1,200 at the evening services, and at the Tremont Temple meetings overflowing congregations. Below we refer to various phases of the work.

A Sample Evening Meeting

If you are fortunate enough to be adorned with a press badge, you can shoulder your way—in a Christian fashion, of course—through the crowds blockading the entrances of Tremont Temple, and by a side entrance attain fairly easy access to the great auditorium. You thought as you came down Tremont Street that a good proportion of the inhabitants of Boston were out in the cold and the dark, waiting to get in; but once inside the brightly lighted auditorium you conclude that a pretty big section of the population had been forehanded enough to arrive early; for there they sit and stand, tier after tier, even to the farthest limits of the second gallery, men, women and a few children on laps. They are the respectable and serious rank and file of the Boston churches, who believe that the day of revivals has not passed, who cherish tender memories of former awakenings, who have come, many of them, in a spirit of prayer and remain in that spirit. Some of them are deeply burdened for others, and they will make it known later in the evening, and not a few, too, are troubled about themselves, their backsliding, their distance from God, their apathy, their sins. It would probably not be fair to any large number among the 3,000 to say that they were there to be amused, or even to have their religious sensibilities pleasantly touched.

On the platform the young men—many of them beardless boys—of the choir and back of them the women singers. To the left sits the wonderful pianist, Mr. Harkness, at his instrument, with a face of a poet and musician; on the right a line of local ministers and at the center, General Conrad and Dr. Chapman. As to brother Alexander, it is hard to pin him down to any one place. He bounds with the agility of an athlete from his seat to the dais, from which he leads the singing, his long arms serving as batons, and his friendly, commanding eyes searching out the last man in the house who has within his breast the slightest trace of a musical endowment. The songs, old and new, follow each other rapidly. Sections of the house are in turn asked to sing, and a man in the

gallery is picked out by Mr. Alexander and induced to volunteer as a soloist. When he finishes, "Wait a minute," cries Mr. Alexander, "how long have you been a Christian?" "Five or six years," responds the man up in the roof of the building. "What influence brought you to Christ?" "My mother's influence," was the reply. "That's it," said Mr. Alexander, promptly, and in the next breath started "Where is my wandering boy tonight?"

It is time for Dr. Chapman to assume control. He comes quietly forward, a compactly built figure, smooth-shaven face, and the lines indicating that he has known by experience struggle and sorrow. It is the face of a man of determination, who knows just what he wants to do and goes about his task without any unnecessary preliminaries. Tonight is the first formal meeting, and he speaks of his work as foundation work, taking as his text, "As Thy servant was busy here and there he was gone, and the King said, so shall Thy judgment be." His main point is the desirability of seizing the opportunities for bringing others to Christ that are right in our way. He begins with himself, confessing that as a minister he sometimes lost his chance, and then refers to other ministers who have let the opportunity slip, and then passes to the chances that parents often neglect in their own home, and then, to spur his hearers on by instances of opportunities quickly seized, cites D. L. Moody's chance car ride with William Reynolds of Peoria. Other incidents follow, some cheering, some in the line of warning; but all designed to make Christians feel that their one business is to speak a definite word for Christ to those about them, and to speak it as naturally, sincerely and tactfully as possible. Perhaps the most dramatic touch in the sermon is the frequent reiteration of the phrase, "so shall Thy judgment be."

By nine o'clock the sermon is over; but many accept the invitation to remain and practice the new gospel songs, while the personal workers repair to another hall, there to receive more definite instructions concerning the important work. A couple of hours later Dr. Chapman sallies forth, accompanied by a few of his helpers, supported by Salva-

tion Army officers, to hold a meeting in a theater on Scollay Square, and there until after midnight he and Mr. Alexander preach, sing and plead with the wrecks of humanity that naturally drift in and out of such a resort.

A sample evening this has been. Multiply it by eighteen and one gains some idea of one phase of the Chapman Movement.

A Sample Noon Meeting

Packed once again to the doors, Tremont Temple was last Monday the scene of a stirring double session. For two hours the big gathering, intent, reverent and never restless, remained through the regular noon mass meeting and the "Good Cheer Service" which preceded. Upon the platform were the two commanders, Dr. Chapman and Mr. Alexander, surrounded by their staff and the local adjutants. The auditorium floor was occupied entirely by men. They were evidently the substantial laymen of the greater city; the mainstay of Boston church life, with not a few pastors scattered here and there. Many persons held pad and pencil in hand for notetaking. In the balconies, occupied almost wholly by women, the make-up was similar, the loyal churchwomen from many districts, many of them just in from shopping errands. It was, moreover, a noticeably mature assembly.

In the earlier service came the first reports of the campaign from the outposts. Chairman after chairman bore witness to the enthusiastic interest of his constituency, the swollen attendances and the professed conversions, ranging from 150 to 250 at one time. Murmurs of a subdued "Amen!" greeted the particularly encouraging testimonies. Interrupting these brief speeches were selections by the male chorus, four-part renderings of a robust harmony.

Presently Dr. Chapman rose to give another of those little cameo sermons, already keenly appreciated by these Boston audiences. "So he made it again" was his text—and his exposition the story of a life made over. He picked out with unerring eye the types sitting before him and applied

his searching probe to individual failings. Several dramatic examples from his own experience, a prayer and a low-toned chorus of Nearer, My God, to Thee, and the great audience was dismissed into the noonday life to practice a newly awakened earnestness and brotherhood.

From the Skirmish Lines

IN MALDEN

Malden prepared faithfully. The majority of the Protestant churches heartily united in neighborhood prayer services as well as public preparation. The system of the Chapman methods appeals to business men, and the substantial citizens of this city are co-operating with enthusiasm. The chorus enrolls 300, which insures about two-thirds for duty every night. Sessions are to be held in the Center Methodist, the First Congregational and the First Baptist Church edifices, these being all near together. Evangelist Dr. Frank Granstaff goes at his campaign with all the solidity of a lawyer thoroughly convinced of the righteousness and the victory of his case. He has not asked for the verdict in haste, but piles up the evidence. When the case gets to the jury that evidence will be weighed with heart-searching. The music is finely led by Mr. Owen F. Pugh. Audiences, at this writing, are increasing each night. Last Sunday afternoon, at a special service attended by over 1,200 young people, nearly 200 accepted Christ.

HENRY J. KILBOURN.

IN NEWTON

In the Newton Center group the meetings open encouragingly. The evangelist is Rev. J. A. Earl, D. D., pastor of Belden Avenue Baptist Church, Chicago. He is a forceful and earnest preacher, quiet in manner, simple and straightforward in his methods. The audiences have been composed almost entirely of Christians so far, and the services have been directed toward the deepening of the spiritual life of the churches. The unity and harmony of the co-operating churches and pastors, the spirit of earnest and prayerful expectation on the part of many disciples, the cordial welcome to Dr. Earl and his message, and the readiness of Christians to enter upon definite service, give good grounds for confidence in the result of the campaign here. The singer accompanying Dr. Earl is Mr. Clifton Powers, who leads with skill and contagious enthusiasm.

EDWARD M. NOYES.

IN DORCHESTER

So far everything in the Upham's Corner group is favorable to a great result. Mr. Atkinson, a United Presbyterian minister, is the evangelist, and the gospel he preaches is the common gospel of the every-day pulpit without pyrotechnics or abuse. He does not spare sin or lethargy, but the love of God and the Saviourhood of Jesus Christ is held up before men with great power. So far audiences have been beyond our hope, they were larger the first night than we had expected, have held good and grown some. I am confident that nowhere have the audiences been what the newspapers have reported, but we do not need to have anything but just the truth, for the truth is startling enough in our city. From the first the people have rallied beyond all hope, and no one can believe that where the people are believing and praying, and are as willing to invest their money as much as the church people of Boston have, that we can have a failure. So far as results are concerned, we have none to report after only three services, but as regards the spirit of the people, we have to report only the best and most hopeful things.

GEORGE L. CADY.

IN EVERETT

Something that slept long in the heart of Everett, as in every city, is awakening. One man said, "This reminds me of the Moody days—only it's greater." The Everett citizen goes to Tremont Temple at noon, and when he reaches home at night the family and some neighbor go to the First Methodist Church, where he finds himself singing, "He will hold me fast," and in scores of cases already he has begun to believe it. From the first service Dr. O. S. Gray and his colleague, soloist C. F. Allen, got the heart of their audiences, Mr. Allen by his Christian gladness, his power of getting spiritual interpretations from the chorus; Dr. Gray by his clearness, his appeal to men and the

Some Chapman Messages

My definition of a Christian is to be like Christ, but that change can come only through regeneration—there must be repentance, belief, confession and obedience. If you are to live as a Christian you must show it in your business, at home, on the street and in your conversation.

How many of you have ever led a soul to Christ? I asked a reporter this morning if any one had ever spoken to him about his soul, and he thought not. Speak to your friends. A young lawyer in Indianapolis struggled with the question of becoming a Christian, because, as he said, mental difficulties were in the way. A grand old general heard of it and went to the man's room at night, talked with him until he had brushed away all the difficulties, one by one, and at one o'clock in the morning they knelt and the lawyer made a full surrender of his life to Christ. That general was Benjamin Harrison, President of the United States.

Cry your eyes out, and it don't amount to anything; sign the cards that are passed among you by the personal workers and that don't amount to anything; stand up for Christ and then go to some church. The reason you are drifting is that you do not keep in touch with some church.

God is constantly bringing us opportunities, but we are busy here and there and do not take advantage of them. There are constantly within the sound of our voices people to bring to Christ, but we are busy here and there. And the boy has grown to manhood and no word has been spoken to him, and the door is shut and the soul is lost.

Love worked the miracles, wrote the parables—love, matchless love. The finest trait in your own great Bishop Brooks was love. He was known as "Mr. Great-heart"—the man who won people by the grasp of a hand, and the kindly glance of his eye. Wherever you find a man who has held and swayed people you will find it is by the spirit of love.

directness of his preaching. The composite look of the audience, as seen from the platform, betokens the glorious question of old, test of all effort for Christ, "Men and brethren, what shall we do?"

HENRY J. KILBOURN.

Here and There

Besides the church and Tremont Temple gatherings, Dr. Chapman's assistants will carry the gospel to the poolrooms, bowling alleys, shops and like resorts. Midnight theater meetings have also been started. Rev. William Asher and Mrs. Asher, whose specialty is saloon services, have been much disappointed over a ruling of the Excise Commission. Despite a long conference with the board, Mr. Asher must abide by their interpretation of the statute which applies to the prohibition of music in saloons. Since

an effective part of the Ashers' work is the musical features, they are obliged to omit this part of their program.

Not least important among the features of the campaign is the attention of the daily press. The fullest of reports, including in some papers a *résumé* of the services in each of the districts, illustrated sketches of the evangelists and singers, sermonettes from Dr. Chapman and others, tabulated attendances, these are some of the ways in which Boston papers are serving the campaign. Dr. Chapman has been generous with his time that the news gatherers may have the facts and have them right. Just before the first mass meeting he gave an interview to a dozen or more newspaper men and women at the headquarters, carefully explaining the scope and objectives of the services and offering his co-operation in every way; even to be called up during the night for correct information before the great dailies went to press. At some of the services, also, Mr. Alexander has even persuaded the group of reporters occasionally into singing as a chorus.

Lincoln's Likeness to Christ

(Prof. Kelly Miller, in the American Missionary)

One hundred years ago Abraham Lincoln was born amidst a lowly life. There is none other than the Son of Man to whom the great Messianic prophecy applies with such pointed pertinency. He grew up as a root out of dry ground. He had no form nor comeliness that we should desire him. He was a man of sorrows and acquainted with grief. The haughty and supercilious hid, as it were, their faces from him. He was wounded for our transgressions and bruised for our iniquities. With his stripes we are healed. He was cut out of the land of the living, yet he has had his portion with the great and shared the spoils with the strong. . . .

Abraham Lincoln was a genius of the first order. He dwelt on the "radiant summit." He had not so much a message to deliver as a mission to perform. And yet, without learning, he could portray his meaning in such clear and lucid language, that the critics of elegant speech were constrained to say, "Few men ever spoke as this man speaks."

He saw the whole equation while others were engrossed in a single factor. He had faith where others wavered; he had knowledge where others had faith. He realized the substance of things which others hoped for; he had abundant evidence of things which others could not see. He more clearly than any other man of his day comprehended the axiom that the whole is greater than any of its parts. "Let us preserve our cherished institution," said the South. "Let us free the slave," said Garrison. "Let us make the North and West free soil," said Seward. But Lincoln said, "Let us save the Union!"

Members of the Turkish parliament propose to pass a law for a weekly Sabbath, setting apart Friday for Mohammedans, Saturday for Jews and Sunday for Christians. That fast-changing empire may yet become like the place our Puritan fathers aspired to,

"Where congregations ne'er break up,
And Sabbaths have no end."

In this connection it may be well to remember that if Turkey should pass these laws she would be getting ahead of the one state of this United States (California) which has no law for a weekly day of rest.